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REALITY AND THE AUEC.

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EVENING COLLEGE OFFICIALS HAVE RESPONSIBILITY WITHIN THE ACADEMIC WORLD TO MAKE AVAILABLE TO PART TIME STUDENTS THE SAME QUALITY AND QUANTITY OF SERVICES PROVIDED FULL TIME STUDENTS. EVENING STUDENTS SHOULD NOT PAY LARGER PORTIONS OF TUITION INCOME THAN MORE ECONOMICALLY FORTUNATE REGULAR STUDENTS. AN INSTITUTION'S REPUTATION DEPENDS UPON OTHER SCHOLARS' OPINIONS OF ITS SCHOLARS, SO INVOLVEMENT OF FULL TIME FACULTY MEMBERS IS NEEDED TO PLAN AND STAFF PROGRAMS, TO PROVIDE REPUTATIONS FOR EXCELLENCE. TO FULFILL ITS MISSION AS THE GREAT EQUALIZER IN AMERICA, THE EVENING COLLEGE MUST FIND WAYS TO COMMUNICATE WITH THE MAN IN THE GHETTO AND MUST MEET EDUCATIONAL NEEDS OF THAT NEW CLIENTELE. ADMINISTRATORS SHOULD BECOME OPINION MOLDERS, BUT TOO MUCH MANAGING LEAVES LITTLE TIME FOR REFLECTION OR DELIBERATE INTERVENTION IN COMMUNITY LIFE. ALSO ADMINISTRATORS MUST REACT AGAINST PASSIVE ACCEPTANCE OF HIPPIES AS "NONCONFORMISTS" AND APPLY COUNTER-PRESSURES OF MATURITY TO TRANSMIT THE ACCUMULATED WISDOM OF THE AGES. (RT)

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Speeches

REALITY AND THE AUEC

Today, my colleagues, I want to talk to you about reality and the evening college movement in terms of two relationships: our relationship to the academic world of which we are a part, and our relationship to society in general, of which we are also a part. In the words of John Dyer, the ivory tower is in the market place, and we -- as evening college administrators -- are there, also.

We have, by that juxtaposition, a dual responsibility to town and gown, a responsibility not peculiar to the evening college but a responsibility from which it is harder for us to escape than it is for many of our academic colleagues because of the nature of our own dual involvement as official liaison officers between campus and community.

Further, I want us to keep in mind Bob Berner's quest for excellence which he so eloquently outlined in Buffalo last year. However, the excellence which I want to discuss in terms of realism is not a matter of criteria nor of committee reports. Rather, it is the excellence which we as practitioners can bring by our own efforts, and for which we need no guidelines other than those of our own determination.

There is a need for criteria and guidelines. We need them as yardsticks against which to measure our achievement for purposes of reports. We need them to facilitate clear understanding of the evening

college program and potential by the unitiated. We need them as guides for non-AUEC institutions. We need them to help us train new staff members and to orient new evening teachers. We need them for many reasons, but we don't have to wait for their publication to move toward a higher level of achievement. There is nothing the matter with the evening college movement except us, and we don't have to wait for guidelines to tell us what to do to improve the situation.

I am not going to tell you anything you don't know, but I hope to make you think about it in a different light and I hope to encourage you to do something about it.

Further, in the few minutes available to us here this noon, I am not going to discuss all aspects of our relationships to the university world or to society. I am going to discuss specifically a part of our responsibility to our students and our relationship to the faculty, and I am going to discuss our potential for community service by taking our heads out of the sand.

My concern, with respect both to the ivory tower and to the market place, turns upon our roles as administrators, as managers, as opposed to our roles as educators. It is my calculated charge that we have given too much attention, for practical reasons, to our managerial roles and too little attention to our function as educational leaders. I am not putting on a hair shirt or sack-cloth and ashes, nor is this a penitential confession. I think it is merely a realistic look at the 1967 situation of the American evening college as reflected in the situations of our AUEC member institutions. I feel no shame or regret

for the past of the evening college movement, but I do not want our managerial capability to become an obsession which will deny us our leadership role in the next and critical decade in American history.

It would be a simple matter for each of us to devise a better way of performing most of the tasks of managing the evening college enterprise. In the area of finance, for example, our income-expenditure ratio might continue to be favorable; that is, we would continue to turn excess income into the university's treasury by making certain that tuition income exceeded direct expenditures of the evening college. At the same time, the income-expenditure ratio of all of the full-time colleges might be getting worse and worse; in other words, the full-time student would be paying a smaller and smaller share of the cost of his education. We, then, through managerial skill would be doing the evening student the disservice of making it possible for him to pay an increasingly larger share of the cost of education for the economically more fortunate day student.

I point this out, not to bring tears to your eyes, but to remind you of one interpretation of efficient evening college management.

I think it is time that we, as a profession, began to have as much concern for the welfare of our students as do the deans of day colleges who seem always to find new reasons for reducing teaching load, for increasing the number of counselors, and for strengthening all of the services available to their students.

The evening college degree candidates are matriculants of Composite U. and are expected to contribute to the alumni fund if they

have persistence enough to sweat out a degree in eight or nine years on a part-time basis. We should seek to gain equality for them before they receive fund appeals.

Very simply, the first part of my concern with our academic world behavior is to ask whether you really believe that the academic world has accepted the part-time student. If it has, then let us take steps to obtain equal opportunity for the part-time student. If it hasn't, after these twenty to seventy years of part-time education, then maybe we should turn in our uniforms. If we can't make the team, why attend practice?

What I am saying, in its relationship to excellence, is not vague or complex. If your institution has academic and student life resources which are not available to your evening students, how much longer will you accept such a situation?

It is my pragmatic opinion that we had to go through a period of managerial expediency. The notion of evening college education appears to have originated with President Harper of Chicago in the last decade of the nineteenth century. A few evening colleges got under way in the early 1900's, mostly as extension teaching activities. However, the great growth of the movement has been in the last twenty years. So, the evening college generally is a newcomer to American higher education. All beginning institutions face practical problems of establishment or survival, and many an evening college has survived through the managerial skills of a dean or director. However, the beginning stage must not be prolonged; it is time to make the transition from institutional adolescence to full maturity within the academic family.

We have a whip in our hands today. Society is concerned with the problems of the disadvantaged, and I will have something to say in a few minutes about the social problems of the market place. But in terms of the academic world, we have a lever. No one else in the Ivory Tower can make the contribution which the evening college can make to the equalization of opportunity. That equalization has been our justification throughout our history, and today every one is advocating equality of opportunity. In other words, today every educator is on our band wagon. May we not let the parade go by! My position is a calculating one, but, as Leo Durocher once said, "Nice guys don't win ball games."

Medical schools get money because no one wants to be sick. Law schools get money because every one thinks the law protects him. Mathematics and science got money when Sputnick roared into the sky. Today, equality of opportunity may stand between someone and a sniper's bullet in a downtown city street. The evening college is the college world's most effective way of providing equality of opportunity. We are in a favored position. Are you prepared to take advantage of your opportunity? By entering fully and enthusiastically into the struggle for equality of opportunity for all citizens we may attain equality within the university for all evening students. That is the first part of my concern.

The second part of my concern with our academic world behavior has to do with our relationship to the faculty. You know, most of you, that I feel very strongly about the role of the faculty in the development and maintenance of the evening college. I am not

going to argue here today that you should have a full-time faculty, but I am going to assert that you should have the responsible involvement of full-time faculty members in the planning and staffing of your programs. Nor do I mean that they should participate on an overload basis for extra compensation. I do mean that some number of your institutional faculty, on some basis which fits your organizational structure, should have the same kind of responsibility for your evening educational program as faculty members do for the educational programs of the other colleges of your university.

Bob Berner said last year, "We need a commitment to integrate the teaching of part-time adult students into the total teaching responsibility of our universities." I agree with him, and I stress the need today as a realistic and essential means to move toward a reputation for excellence.

Whatever the American university world is today it has become because of faculties. I assume you think there is some good in the American academic community or you would be working elsewhere. If that is so, then you should be sympathetic toward the faculty because the faculties deserve the major credit for what has been attained that is good in the American academic community.

Even if you disagree with me, you must concede that faculties are playing an increasingly major role in university control and direction.

Again, looking at the problem realistically, what is the rationale for evening colleges seeking to perpetuate a policy of non-

involvement of faculty? And many members of AUEC over the years have expressed to me their preference for such non-involvement.

Involvement of faculty recognizes an aspect of the reality of the academic world. Whether your particular program is good or bad is not an absolute determination. Whether your particular program is good or bad is what people think it is. And the basic point of judgment about college programs is faculty opinion. If the university faculty think that the Composite U. evening program is excellent, ergo, it is. If they think it is poor, how far will you get in your protestations about your own excellence? In the community of scholars, institutional reputations for excellence depend upon what other scholars think of your scholars. If the evening college has no regular teachers except business men from the community and no faculty participation in its educational affairs, on what basis will the scholars judge it?

In reality, if we work in a professional world based upon the reputation and interaction of the scholars, our hope of attaining a recognition of excellence depends upon our capacity to involve those who determine the reputations and respond to the interactions. Unless the evening college movement can acquire faculty endorsement through responsible participation, the president of AUEC in the year 2000 will still be talking about attaining a reputation for excellence. As a realist, I remind you that excellence, like beauty, is in the beholder's eye.

What I have said, up to this point, very simply, is that we as evening college officials have a responsibility within the academic

world to reach for educational excellence by using every means at our disposal to obtain for our part-time students the same quality and quantity of services which are available to the full-time students in our institutions. I have also said that in seeking to attain a recognition for excellence -- regardless of the innate quality of our programs -- we must involve full-time university faculty because all of the mythology of academic excellence depends upon the whims of the Olympian cast of academe -- the faculty.

I would like to turn now, for a few minutes, to consideration of our relationship to society in general, to our role in the market place. I do not mean the market place of the merchandising of courses and enrollments nor of our catering to the wishes of the merchants who may send us their employees; I mean the agora or the forum, the market place where the riots occur after sundown on a hot summer night. What is our contribution to solution of society's immediate and urgent problems?

We have, I think, throughout our history been concerned with the individual and his plight. We have viewed the individual in a rather abstract way, maybe an idealistic way. We have opened our doors to the individual who sought advancement by paths which were familiar to us. We have not given sufficient thought to different paths to meet the needs of groups and individuals whose concepts and expectations and experiences were different from ours. Today, we find the need to re-appraise our standard approach. Today, we are face to face with realism, a realism of frustration and impatience, a realism at times of arson, destruction, and even cold-blooded murder. In this unfathomable

situation, we are the university's liaison with the world of the adult. We are the experts on community relations, on dynamic learning, on effective leadership. Where are we when the National Guard and the State Police move into the central city?

We are probably where we ought to be, out of the line of fire and out of the ranks of curiosity seekers. My concern here is not with heroics but with the nature of the educational job to which we are professionally committed and to which we dedicate a generous percentage of our waking hours.

Our problem goes back to our skill as managers. Too much managing leaves little time for reflection and philosophy, little time for deliberate intervention in the daily life of the market place. We have learned, by exposure to the academic world, that you do not commit yourself unless you are certain, and our concentration on management leaves us no time to learn the things which will lead us to certainty. In this situation, we tend to fall back upon a companion fault to managerial excellence, the political device and pseudo-academic sin of issue-straddling, of false objectivity, As a result, although we long to be leaders, we are unsure, and, therefore, we don't want to be counted when the roll is called.

I don't suggest that you each rush out to become the voice crying in the wilderness. I do suggest that you take a look at what you can do to become an opinion-molder or opinion-maker as well as a manager. Industry has managers who don't reach the policy-making levels, and the average academic administrator faces pressures which tend to keep him at the non-policy level.

Yet here we are with a knowledge of how adults think and react. Here we are with access to the adult populations of our communities, and what do we actually do to cut the pipeline which transmits social venom from the adult to the youth? Children appear to be born without prejudice, but they acquire it from their elders. What do we do to thicken the veneer of civilization so that we are a little farther removed from the law of the jungle? What do we do to initiate or improve positive programs aimed at equalization of opportunity for all Americans?

Unless we do these things, the evening college movement will fail in its mission of becoming the great equalizer in America. The reality is that we face professional obsolescence unless we can readjust to a new concept of the role of the evening college. The role is no longer the Horatio Alger concept that the penniless youth with burning ambition can become a corporation president. The role today is that of finding -- literally finding because we do not know how -- a way to communicate with a segment of the population which needs the help of the evening college just as much as did the Alger types of the past decades. If we are to achieve a reputation for excellence in the market place, we need to come to grips with the educational needs and problems of a new clientele while we continue to provide increasingly better services for our old clientele.

I can not close without a word about the Hippies. Every speaker today, be he a governor of a western state, a renowned comedian, or a university staff member, must comment on the Hippies. My comment is related to our acceptance of cliches and the same unwillingness to

be counted which I mentioned a couple of minutes ago in connection with our service to a new and unreached clientele. In the case of the Hippies, I want to talk about us and not about them. They may go their way in search of love and license.

Less than two weeks ago, I came out of a store in downtown New Brunswick and saw a man I would like to describe. He was about my age, apparently well-preserved, with a two or three-day stubble of beard, unkempt hair, dirty clothes, and a generally unwashed look. He was picking up cigarette butts from the sidewalk and gutter. Most academic people would have looked at him and called him a bum. The same academic people would have looked at a younger man, maybe even a student on campus, who matched that man's appearance in all but age, and would have said the twenty-year old character was a frustrated youth, a rebellious youth, a disturbed youth. To me, they are both bums. They both have the right to be bums. But we, as educators, should not fall into the trap of excusing all deviation as a search for the truth.

Colleagues tell me that the rebellious youth are non-conformists, that they hate conformity and are avoiding it. If that is so, then why do they follow a single rigid pattern which requires long hair, unshaven face, dirty jeans, sandals, and the other elements of the uniform? To say that they avoid conformity is like saying that the Communist Party encourages non-conformity because only a few million Russians are Communists. The Nazis were non-conformists because their party membership was less than a majority in Germany. Because the Hippies and their fellow travellers are a minority does not mean that

they are non-conformists. For reasons which are their own, they have adopted a conformity which rejects cleanliness and the general appearance which others find acceptable.

I remember when male undergraduates wore corduroy trousers until they showed an acute need of laundering and when the crew-neck sweater and the plus-four were the badges of the free-thinking undergraduate. But I also remember older people who reminded us from time to time that there were neckties and jackets and dry-cleaners.

If we are to be leaders in the academic world, then maybe it is time we began to react against the cliches of "non-conformist" and "rebellious" and "frustrated" as a passively-accepted rationale for a condition for which there is no easy answer. Youth has always been rebellious and probably always should be if mankind is to progress, but the counter-pressures of maturity and experience are equally important unless education is to surrender its obligation to transmit the accumulated knowledge and wisdom of the ages.

I merely suggest that all of us could do the cause of society and of education much good if we would speak up in the market place in defense of the rights of all men instead of fawning upon the non-conforming. Because the cliche is uttered glibly and loudly does not make it valid.

I thank you for bearing with me. In addition to two suggestions about ways to excellence within the university, I have urged you to seek a more effective way of providing quality education for the man in the ghetto and I have urged you to reject cliches in dealing with the pressures of the malcontents.

The evening college stands in the most advantageous position in its history to assume a role of constructive leadership in the academic world and in the market place. Its success in taking that leadership rests with us -- with you -- the men and women who guide the evening colleges.

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President, AUEC

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